This volume is --2721 in Aldis, where it is misnamed "Some" in place of "Sure". Although it is marked examined by Aldis, yet no library is given.
Cf. for facts about Holyrood Press, Lee's Memorial: Pp.146-148

1.).2.

SURE CHARACTERS,

DISTINGUISHING A Real CHRISTIAN From a Nominal:

TOGETHER WITH

Some certain Directions, how to render the Baptismal Graces effectual: which Instructions, if truly observed, will undoubtedly guide us to Eternal Hapiness.

Done Originally in *French*, by Father *Cyprian* de *Gamaches* Capucine,

AND

Faithfully Translated into *English*.

Re-Printed at *Holy-Rood-House*,
1687.

NATIONAL
14 APR
SCOTLAND
LAURISTON CASTLE
LIBRARY ACCESSION

UNTO THE

RIGHT HONOURABLE,

AND

TRULY NOBLE,

HER GRACE

THE

DUTCHESS

OF

GORDON.

MADAM,

nce the great Design of this litle Tract ate of Devotion, is to save Christians, and to reduce these who gave up their Names and

and Souls, to the Sacred and ever Bl
sed Trinity, *that they lose not the*
selves irrecoverably, nor dishonour a
injure him who dyed to save them.
have therefore dared to commit it
the care, and tuition of Your GRAC
Who, for the Antiquity and Nobi
of Your Family (which is the No
House of NORFO K,) *and*
Greatness and Devotion of Your An
tors; and particularly for the emin
Piety, and Holiness of Your own Li
without interruption, which has b
exemplar to all who carry the chara
and Name of Christian and Catholi
But that which embolden'd me in
particular manner, to give you the P
tronage of the re printing of this Tr
tise (done by the meanest of your Se
vants) is Your singular and extra
dinary Humility, which is the bott
and foundation of all Christian V
tues, which appears more splendi
in a Person of Your Birth and Wor
than in a million of others: for I
refl

eflect not, MADAM, *on your Own erfections. nor diſdain you the humble Addreſſes of mean People, knowing well that tho' we were of never ſo pure a Nature, or Angelical Compoſition, yet if we be proud, or reflect pon our Excellencies, that's enough to iveſt us of the Favour of* God.

MADAM, *Your examplar holy Life, and wonderful Humility, has animated me, to give up to Your* GRACE, *he protection of this Re impreſſion, he accepting whereof, will be acceptable to* GOD, *uſeful to the Intereſt of the* Catholick Church *in this Kingdom, and make ſome addition to our Eternal* Reward, *which is moſt ſincerely prayed for, by*

MADAM,

Your GRACES moſt Devouted, and moſt Humble Servant

John Reid.

THE INTRODUCTION.

God would the Salvation of all Men, but the greateſt part of Men will not be ſaved.

IT is true that the Divine Goodneſs hath built that admirable Palace of Paradice for all Men, 2 *Tim.* 2. 4. and would that all ſhould enter and make an eternal abode after their deaths, and that all ſhould be ſaved. And to that effect, the Wiſdom which doth inſeparably accompany his Goodneſs, hath adorned that lofty Building with twelve Gates, extreamly Rich, and very large, placing three to each of the four

Sides, which anſwer to the four qu
ters of the World, (*Rev.* 21. 13.
Three to the Eaſt, three to the W
three to the South, and three towa
the North; to ſhew unto us, that fr
all the parts of *Europe*, *Aſia*, *A*
frica, and *America*; in one wo
from all the corners of the Earth c
might come and enter into that Ce
ſtial Habitation. Notwithſtand
which, we muſt believe as a m
conſtant Truth, that the greateſt p
of Men ſhall never enter therei
nay more, that they would not
ter. This without doubt will a
niſh you, but you will be of my Ju
ment, when you ſhall conſider t
he who rejects the means, would
have the end: He would not live t
refuſes all ſorts of nouriſhment:
that will not in the leaſt manner ſtu
aſſuredly would not be learned; a
he that will not make uſe of the mea
whereby he may be ſaved, would

e ſaved: For in what manner do the reateſt part of Men now live? In hat is it they do imploy their time, heir care, their endeavours? Is it not n ſearching after Pleaſures, Riches, nd the Honours of this World? All which are oppoſite to eternal Salvation. And is not that to fly from mortification of the Body, poorneſs of Spirit, Chriſtian Humility, and ſuch other things commanded, as the onely means ordained by God to gain eternal Happineſs? Ah! this truth is too general, and he muſt needs be blind, that does not ſee and know it. Wretched diſorder, funeſt practice, unhappy ſtrayings, which let ſee but too clearly, that the greateſt part of Men would not be ſaved. As for you to avoid the unhappineſs of being inveloped with that numerous multitude, and to husband generouſly your eternal Salvation, read often with con-

ſideration this little Book, and pon
well theſe following truths.

That we muſt neceſſarily apply all
Affections and Endeavours in
that important buſineſs of
our eternal Salvation.

THe Chriſtian that would be
ved often imploys his mind
this weighty Conſideration. That
his particular, the buſineſs moſt n
ble, the moſt profitable, and the mo
important, that ever hath been, th
can be, and that now is, is the buſine
of his eternal Salvation. Becauſe th
Jeſus Chriſt hath there employed a
his precious Travels, all his adorabl
Blood, all his mortal Life, which i
of an infinite value. A thing is of th
more importance when a wiſe Man
who knows perfectly its value, ſhal
give moſt for it. *Jeſus Chriſt* is the

Wil

Wiſdom of the Eternal Father; for your Salvation he hath not given all the Silver, nor all the Gold, all the precious Stones, nor all the Treaſures of the Earth; but he hath given that which is infinitely more than all that, his Sweatings, his Sufferings, his Blood, and his Life. Conſider now of what importance is the Salvation of your Soul; which in effect, if you want, all is loſt for you: You will be the object of the wrath of God, condemned to Fires, Flames, and horrible Torments, for all eternity. But if your Endeavours aided by the Grace of God, make you to advance in that buſineſs, you will be eternally bleſſed, crown'd with Glory, enrich'd with Treaſures, plung'd in all manner of delights with the Angels and Saints in Heaven.

Reflections and Reſolutions of a Chriſtian upon that important buſineſs of his Eternal Salvation.

YOur Conſcience being perſwaded and convinced of this important truth, form in your heart, conſta and unchangeable reſolutions, to wo courageouſly in that buſineſs of yo Eternal Salvation. Say, by the Gra of God, I will ſave my ſelf, I will to Heaven. This Buſineſs is of t laſt and greateſt conſequence, in whi I will imploy all my endeavours, my care, and all my pains; I renoun to all things that can traverſe or hi der this deſign. Let one run aft the vain Honours of the Earth, t other ſweat to gather and heap Riches, whilſt others plunge thei ſelves in the ſinful p' es of t

Work

ld: as for me, by the grace of God, I ſhall continue unchangeable in the reſolution of well husbanding my Salvation. I will encourage my ſelf to that noble deſign, I will heat that coldneſs within me, repeating often theſe words in the ſecret of my Soul: *I will ſave my ſelf*; *I will ſave my ſelf*; *I will ſave my ſelf*. Heaven hath charm'd my Soul; arrive what will. with the help of God I will go thither. Embracing with courage and fervor thoſe deſirable ways, which ſerve as ladders to get up. See here the firſt and the moſt neceſſary.

The Christian Religion is absolut necessary to Salvation.

SInce that our Saviour, aboliſh the Synagogue, did ground a eſtabliſh, the Chriſtian Religion; th is no man, upon Earth, that cou or can be ſaved, unleſs he carries glorious Title of a Chriſtian. *W ſoever believes*, (ſays Jeſus Chri *and ſhall be Baptiſed, ſhall be ſav Matth* 16. 16. But the Divine ſtice. will pronounce the Sentence Condemnation, againſt the Infide and Unbelievers. We all know th Heaven is the Palace of the Almigh ty, where no perſon will be receive that had not the happineſs to plea him here, and to poſſeſs his Affec ons. But who are thoſe, in your o pinion, that Grace doth favour, wit this great advantages? Only ſuch a hav

ve Divine Faith, which is not found
t in the Christian Religion. 'Tis
e, that Faith it self doth not enter
o Heaven, because it is accompa-
ed with inseparable Obscurities;
d that magnifick place, is filled
th infinite Light and splendid
ightness: God is there present in
e Majesty of his Glory; and the
es of Faith are too feeble to su-
in that Majestical Presence, which
cannot behold but at a distance; in-
much that Heaven is shut against it,
at it shall never enter. In the mean
me, it conducts us thither, and, as
were, leads us by the hand; and
ithout it, 'tis in vain that we ende-
our it, for we shall never approach
t. For no person can approach thi-
her, nor be received, without pleasing
God: And 'tis an Oracle of the great
Apostle St. *Paul*, Heb. 11. 6. That
without Faith (which is but in the true
Christian Religion) it is impossible to

please

pleaſe him. The Catholick Churc
the Depoſitary and Guardian of Fa
and the Chriſtian Religion; if
quit the one, you ſeparate from th
ther. To abandon the Catho
Church, is to renounce the Faith,
the Chriſtian Religion. And wh
ever ſhall be ſeparated from the
tholick Church, ſaith St. *Augu*
Tom. 2. *Epiſt.* 125. *ad Donat.*
though he may flatter himſelf in
thoughts, that he lives an honeſt
mendable life, yet having no
want, than to be ſeparated from
Unity of *Jeſus Chriſt*, inſtead of
nal Life, he will find nothing but
Wrath and Vengeance of the Di
Majeſty.

eflections upon the misery of Infideli-lity, and the happiness of being a Christian.

AFter the proofs of this fundamental Truth, That the Christian eligion is absolutely necessary to eternal Salvation, make often this holy eflection, and say, What? if I were Turk, a Heathen, a Calviniſt, Lutheran, &c. and dying ſo, there were o Salvation for me? Alas! what misery for all thoſe people which are innumerable in *Aſia*, *Africa*, and *America*, nay even in *Europe* it ſelf? Good God! what have I done for you, that I am not inveloped in this great multitude? Amongſt ſo many millions of Men, that are ſpread upon the Earth, why have you particularly choſen me, called me, marked me with the Character of a Chriſtian, enrich'd me with the

the Treasures of your Grace, and
all heavenly Virtues? Where
me, and not them? wherefore
you enlightned we with those Di
Illuminations, and favoured me
those heavenly Gifts, which you
refused them? O my God, these
the Secrets of your Adorable P
dence, and the great Obligations, w
rest upon me, and to which, until
time, I have made very ill ret
having pay'd with ingratitude
admirable Benefits.

he believing Christian cannot be saved without Charity and good Works.

ALthough the Christian Religion be absolutely necessary to eternal lvation; it is nevertheless true, that thoſe that make profeſſion thereof, e not saved. Many every day fall to, and die in mortal ſins, which the rity of Heaven cannot any way ſuf-r, keeping its doors exactly ſhut, a-inſt all ſuch as do commit them. To ſaved, it does not ſuffice to have en baptized: The Calviniſts, the utherans, and other Hereticks, have ceived it, yet be norwithſtand-g out of the way of eternal Sal-tion, becauſe they do not render o-dience nor ſubmiſſion to the Church; d our Saviour doth aſſure us, *Mat.* 3. 17. That he that will not hear the Church,

Church, ought to be esteemed
Heathen and a Publican, which
never enter into Heaven with t
shameful Titles, and infamous Q
ties. Faith onely will not suffice
ther, seeing, as we have said,
Faith is found too often (by a great
happiness) in the company of m
sins. What ought we then to hav
be saved. Faith (saith St. *Paul*,
5.) working by Charity. Cel
Doctrine! Heavenly Instructio
which contain three things nece
for the Salvation of every Chri
viz. Faith, good Works, and Ch
Faith, because without it is impo
to please God, writes the same Ap
Heb. 11.6. Good Works, becaus
are the desired Fruits of Faith:
where there are no good Works, F
is unprofitable, according to tha
ing of St. *James*, chap. 2. 14.
Brethren, if any one boast to
Faith, and yet hath no good W

what will his faith ſerve him?
harity, becauſe without it, thoſe good
orks which to us appear the moſt
ly and the moſt ſplendid, are worth
thing, for the obtaining of Heaven.
is the inſtruction that the Apo-
e of the Gentiles, gives unto the
hriſtians at *Corinth*, 1 Cor. 13. *If I*
uld ſpeak all languages, if I were
pable to raviſh the world by my elo-
ent diſcourſes; if my ſpirit did poſ-
ſs in perfection all ſciences; if it could
metrate into the moſt obſtruſe and
dden myſteries, and that by the gift
prophesie it were not ignorant of any
ing to come; nay if I *could do mira-*
es, and one word of my mouth were
pable to remove mountains from
eir places, whither it pleaſed me. If
ſhould gain the eſteem and affection
the people, by my extraordinary li-
ralities, in giving all my goods unto
e poor. To end, if being deprived of
l that is without me, I *ſhould yet de-*

prive

prive my ſelf of my ſelf, delivering my body to the hangman to be caſt into fire, and reduced into aſhes: After these marvellous actions, and glorious works, if I have not charity, ſerves me for nothing. So that Faith, Charity, and good Works, are necessary unto Chriſtians, to gain admittance into Heaven.

eflections for a Chriſtian upon Faith, Charity and good Works, which he ought to have, to be ſaved.

YOu pretend one day to have a place amongſt the bleſſed in Hea-en; to that purpoſe, a lively Faith is hiefly neceſſary: Have it you? Have you a firm belief of the Chriſtian Ve-ities? Do you believe with fervour (for example) that God is every where; That he is continually preſent with you; That his Eyes are always upon you; That whatſoever you do, he doth behold and regard even to the leaſt of your Actions, to call you to an account at the terrible Day of Judg-ment? Believe you this with a lively Faith, animated by Grace and Char-ty? Alas no! if you did believe as you ought, how durſt you to commit in his

pre-

preſence, that which would even m
you die with ſhame, ſhould but fo
particular perſon perceive it? Hav
not a lively Faith, how can you ha
Charity, which is as the Soul and t
form thereof? Charity, ſaith St. *P*
is patient; but impatience tranſpo
you every moment. Mildneſs d
accompany Charity, and Anger d
fill your heart; which continually
it were) vomits forth its bitterneſs
offenſive language. Charity is hu
ble, and you ſearch after Vain-glo
in all your Actions, *&c.* Neither
you ſet any value upon the practice
good Works Where are the poor y
do aſſiſt? What ſecret Almſdeeds
you? If it happen that you do g
ſomething is not oſtentation the m
tive? do you not do it to be ſeen
Men, that you may be eſteeme
whereas your intention ought to
hidden from the World. that it m
pleaſe God onely. Hath one ev
ſet

en you visit the Sick, and go into e Prisons, to comfort the miserable d afflicted? Or if you could not go our self, have you secretly sent your it eralities to speak for you? Have ou made enquiry for such as are a-amed to beg, and hath their indi-nce toucht your heart with compas-on, and made you endeavour some ay to relieve them? No, no, you ve not; neither have you so much thought of it. Let your flatterers aise you, let your familiars esteem ou virtuous; let such as would gain our good will, make Encomiums in our praise: your own proper Con-ience will give them all the lye, de-ose against you, and oblige you by holy motion to say, O my Soul! ow are we deceived! we pretend to ve eternally blessed in Paradice; but here is none goes thither, without the dornments of Grace; without the or aments of Charity, nor without the

merit of good Works, and we h
none of all theſe; violating every di
the Commandments of God.
ſtead of being in his grace we are in
diſgrace; inſtead of Charity, Hat
Ill-will, and Envy, do gnaw and
vour us: All our good Works are
Divertiſments, Plays, Walks, unch
table Diſcourſes of our Neighbour
we aſſiſt at Divine Service, 'tis wi
kind of repugnance, and for cuſto
not onely without Devotion, but wi
undecent poſtures, looking abou
as if we were at a Comedy. Ah h
miſerable are we by thoſe diſorde
which by living in that manner, ma
us uncapable of that Faith which is a
ſolutely neceſſary to Salvation. Gu
and Charity do not animate us; A
whatever Riches we may poſſeſs h
on Earth, our miſery and poverty
extream in relation to Heaven, b
deprived of the merits of our g
Works, which are the precious K

nd the ineſtimable Riches of Para
ice.

---

ow much the Dignity of a Chriſtian is eminent.

THe character of Baptiſm puts a Chriſtian which conſerves it in ts luſtre, above all Princes, Kings, nd Emperours; above the greateſt, viſeſt, and moſt illuſtrious of all the eathens. It renders him, as St. *Mi-ar* the *Ægyptian* ſaith, *Hom.* 27. he moſt noble of all Men, the flower nd ornament of humane Nature: It anks him in a ſupernatural eſtate; it enders him a new Creature in *Jeſus hriſt*, as the bleſſed Apoſtle St. *Paul* peaks: It fills him with ſpiritual iches, ſhedding abroad in his Soul he Treaſure of Grace, of Faith, lope, and Charity, the Gifts of the oly Ghoſt; all the infuſed Virtues.

This character makes a Christian th
Son of the Eternal Father by adop
on: *It gives them power to become*
Children of God, as writes the be
ved Disciple, *John* 1. 12. You
the Children of God by Faith, whi
is in *Jesus Christ*, Gal. 3. *Because*
are the Children of God, he has
your hearts with the spirit of his
which is God like him, saith St. P
A Christian having this great ha
ness, to be the Son of the Eternal
ther, it follows that he is the Bro
of *Jesus Christ*, the Darling of
Holy Ghost, the Companion of
gels, and the true Heir of Para
He enters even into society with
whole adorable Trinity, as the bel
Disciple doth assure us, when he
To the end that our society may be
the Father, and with his Son
Christ To end, that which
doth raise the Soul into admiration
that he is so much incorporated

Jesus Christ, that they two make but one mystical Body, whereof *Jesus Christ* is the head, and a Christian one of his Members. *Know you not* (says the divine Apostle, 1 *Cor.* 6. 15.) *That your bodies are the members of Jesus Christ?* From whence St. *Augustin* (Tract. 21. in *Johan.*) takes occasion to call all Christians *Jesus Christs*. See his own words: *Let us give thanks unto God, with holy rejoycing, for that we be not only Christians, but that we be even our selves Jesus Christs.* Do you understand, my Brethren, that Grace wherewith God doth favour us? do you comprehend the admirable excellence of this great gift? Admire and rejoyce at this great happiness, of being *Jesus Christs*! for if *Jesus Christ* be our Head, and we his Members, and that we together make but one Body; he is that one Body, that one Man, and so are we also.

First Reflection upon the Dignity of a Christian.

See (saith St. *John*, chap. 3.) *what degree the Eternal Father hath loved us, that we should carry the glorious name of his Children, and that we should effectually be so.*

It it be a great honour to be the Child of a Prince, of a King, of an Emperour, which are scarcely attoms if compared with the infinite Grandeur of the Almighty; what inexpressible glory is it for me to be the Son of that sublime and adorable Majesty! Children do with confidence and pleasure rely upon the Conduct of a Father which is wise, loves them cordially and is both powerful and rich. The whole Adorable Trinity, will carry the quality of my Father, and hath expresst a love unto me even to excess

The

The Eternal Father has given me that which he held the moſt dear, in giving me his only Son: The Son has delivered himſelf for me, unto moſt ſtrange torments, to the loſs of his Honour, his Blood, and his Life. And if my Soul has the happineſs to be ſanctified, 'tis by the Grace of the Holy Ghoſt, which dwells in her. The Wiſdom, the Puiſſance, and the Riches of this God (Three in One) are abſolutely infinite. He is my Father, he willeth that I call him by that Name, and that by an admirable priviledge I ſhould be his Child. Ah what reaſon then have I, to put my whole confidence in him, to open my heart entirely unto him, and to have recourſe unto him, with an humble aſſurance in all my neceſſities For if he be my Father, I owe him Honour, Reſpect, Obedience, and Love. Have I rendred him thoſe ligitime endeavours which are natural and indiſpenſible? The Truth obliges me to

con-

confeſs, that I have ſhamefully bro
them, not onely twenty times, o
hundred times, or thouſand times,
my whole life long. O my Fath
how have you ſo long time ſuffered
on the Earth a Child ſo unnatural
my ſelf? Is it poſſible that after ſo
ny teſtimonies of your infinite lo
after ſo many Bleſſings which y
Goodneſs hath vouchſafed me; a
the aſſurance of that happineſs wh
you have promiſed; after a thouſ
other Conſiderations; is it poſſ
that after all this, my ingratitude ſho
mount to ſo high a degree? Cur
ingratitude! which renders me unw
thy the name of Son. Neverthel
ſeeing you will that I do call you
Father, and that I am aſſured ſo to
by the movings of your grace; I
declare and proteſt, and do make
inviolable reſolution, to ſhew for
time to come, that I am your Son,
all the Teſtimonies of Honour,

ſpe

pect, Submission, Obedience, and Love, that I can possible render unto you.

The second Reflection upon the dignity of a Christian.

YOu are a certain People chosen, enrich'd with Holiness, called to be Kings and Priests, to offer unto God the Sacrifice of your Hearts, saith St. *Peter* (1 Pet. 2.) Baptism gives these illustrious advantages unto Christians. I have then received them, having the happiness to be baptized. The Divine Providence hath then chosen me amongst millions of people, to render me his Welbeloved, effacing out of my Soul the filth and the stains of sin, putting into it his holy Grace. He hath called me to a Kingdom, promising me Crowns and Scepters, with design to make me Reign gloriously, in the

the company of the bleſſed in Pa
dice: And indeed I am the true He
and the felicity of God ought to be n
happineſs. What? a Worm of t
Earth as I am, to enter into Socie
with the adorable Trinity? I have t
honour to be a Member of *Je*
Chriſt, and in ſome degree, *Je*
Chriſt himſelf. O the greatneſs!
the dignity! O the inexpreſſible Exce
lency! My God! ah how am I beho
den to you for thoſe aſtoniſhing F
vours! how thoſe ineſtimable Benefit
do oblige me to acknowledgment a
ſervice: But what worthy ſatisfactio
can ſo miſerable a ſinner as I am rend
unto you? Glorious Virgin! adora
ble Mother of my Saviour, Angel
and Saints of the Heavenly Court
'tis you, 'tis you, that I invoke wit
all reſpect; 'tis you that I humbly
beſeech to ſupply my Obligations
and to render thanks unto the Divin
Goodneſs for all thoſe prodigious Li-

beral-

beralities wherewith he hath favour'd me. For my part, I make an irrevocable resolution, to love, serve, and honour him, according to my power in this life, and to all Eternity by the help of his Grace.

Of

Of the Obligations of a Chriſtian

AS the Title of a Chriſtian is ve
high, his Obligations likew
are very great. They have relati
principally unto three heads: *Fi*
The Excellency of his Character,
Condition. *Secondly*, To the ſole
Promiſes which he made in Bapti
Thirdly, To the Laws and Maxi
of that Religion he hath embraced.

The Character, or the Condition of a Christian, oblige him to Holy Actions.

A Christian is sanctified in the Water of Baptism; he is, as we have said, Dedicated and Consecrated to the most Holy Trinity, in a particular manner, separated from the common and prophane fashions of the World, to apply himself to the Service and Honour of God, by an indefaceable Character, called by the Fathers of the Church, *Character of Holiness.* 'Tis the Condition of a Christian, 'tis his Estate, 'tis his Being; who being holy and supernatural, his Actions ought to be supernatural and holy, seeing according to the Maxims of Philosophy, the Action follows the nature of that which gave it being. So the great Apostle *St. Paul*, writing to the *Ephe-*

Epheſians, teaching them, ſaith, T
they were called unto Holineſs. G
(ſaith he) hath choſen us, before
beginning of the World, with this
ble deſign, that we ſhould appear
fore him, white with Innocence, an
dorned with Holineſs. To all
Saints (ſaith he in another place) wh
are at *Epheſus*. Which is as m
as to ſay, To all the Chriſtians, wh
are holy by their Character by Gr
in Baptiſm, and by the Holines
their profeſſion. This will ſhew it
the better, if we ſhall obſerve, th
man may act three ſeveral ways:
By the Inclinations of Nature. 2.
the Conduct of Reaſon only. 3.
the Light of Faith, and Moveme
of Grace. Beaſts do act in the f
manner; the Philoſophers, and w
Men of this World in the ſecond;
the true Chriſtians, in the third.
ſomuch, that thoſe are the true C
ſtians, who are led to the excel

f their Actions, by the movings of
e Holy Ghoſt, by his Light, by his
ſpirations, which are nothing elſe
t his Grace. O this is an illuſtrious
ruth! it is an important one! it is ad-
ntageous, and ought often to be me-
itated upon, to oblige a Chriſtian to
t holily, never doing any thing un-
orthy of that glorious Title; ſuch as
e all Actions, I do not ſay only vici-
s, but indifferent, which in effect are
w and baſe, being purely natural,
ving for their motive but a natural
d. And 'tis the great unhappineſs of
hriſtianity, that of a thouſand per-
ns, there are ſcarcely two, who em-
oy ſeriouſly their thoughts on this ſo
eat a buſineſs.

Reflection upon ſuch holy Actions as a Chriſtian ought to do, upon the conſideration of his Character or Condition.

ENtertain your ſelf often in th noble and important Meditatio and ſay in your heart, Seeing I am Chriſtian, all my Actions ought to b Chriſtians, that is to ſay, Holy, Celeſti al, Divine, and Supernatural. I mu not then, either eat, drink, walk, repo or act, by the only inclinations of Na ture, as Beaſts do; nor like the Philo ſophers, and the Wiſe of this World by the only conduct of Natural Rea ſon, eſtabliſhing (for example) my health for the only end of my Actions but I ought to do them, for ends much more Noble; ſuch as theſe following. *Firſt*, Becauſe God, to whom I di Conſecrate my ſelf in Baptiſm, would have

have me do them, becauſe he will be honoured by them. *Secondly*, Becauſe 'tis for the accompliſhing of his Divine Will, *&c. Thirdly*, 'Tis that which I have not done unto this preſent. Ah! miſerable wretch that I am, to have been wanting, in an Endeavour ſo noble, and of ſo great concernment! For it is but too true, that all which I have done, unto this preſent time, hath been but in an humour, by the only inclinations of Nature, by an affected ſearch of Honour, Profit, or Pleaſure. In a word, acting rather like a Beaſt, than a true Chriſtian. O how have I abuſed my ſelf by all theſe Practiſes! I am reſolved, by the help of Gods Grace, to behave my ſelf otherwiſe, eſtabliſhing the will of God for the infallible Rule of all my Actions, practiſing exactly, thoſe holy Inſtructions of St. *Paul*, (Coloſſ. 3.) *What work ſoever you do, whether you ſpeak, or act, let all be done, in*

the Name of our Lord Jesus Chri
And in another place, this Divi
Apostle, declaring his Sentimen
thereupon more particularly; he
how he speaks unto the Christia
of Corinth. *(1 Cor 10.) Th*
when you eat, when you drink,
whatever you do, be never wantin
to order all to the glory of God.

The Promise that a Christian hath made in Baptism. of renouncing the Devil and the World, do oblige him to lead a Holy Life.

A Man is not marked with the Character of sacred Baptism, nor doth he carry the glorious Title of a Christian, until he hath solemnly protested, either by himself, or by his God-Father, and God-Mother, that he doth renounce the Devil, all his Works, and Pomps, (which are the vanities of the World.) The Priest that baptizeth him, speaks lowdly, and in the presence of the People demands of him, that would be Baptized; *Do you renounce the Devil, his Works, and Pomps?* The Person that is to receive this first Sacrament, answers, by his own mouth, or by another, in

caſe himſelf be not Capable to ſpea
ſaying diſtinctly, three times; *T*
I do renounce, I do renounce, I do r
nounce. A renounciation, which is
ſo great a weight, and of an obligati
ſo binding, that the Fathers of t
Church do call it, a Pact, a Contra
a Promiſe, and Vow. But what
it, ſay you, to renounce the Devil,
Works, and Pomps? See hear, ho
a famous Council held at *Paris*,
explicate it. To renounce the D
vil (ſays it) is to reject that cur
Spirit, to drive him from your ſelf,
others; to have him in horrour, and
fight againſt him, both with Wor
and Works. The Works of the D
vil are thoſe practiſes, which are opp
ſite to the Works of Jeſus Chri
as Pride is contrary to his Humili
Impudicity is contrary to his Vir
Purity; ſo Gluttony fights againſt
rigorous Abſtinence. The Pom
of the Devil, adds the ſame Coun

re the Pomps of the World. Where he World ſignifies the diſorderly and vicious Life of the World, in its Laws, nd pernicious Maxims. And for he things of the World, we muſt underſtand the Honours, the Riches, the ſinful Pleaſures, which worldly men ſearch after with ſo much ardor, and deſire. A Chriſtian then hath renounced the vicious Life of the World, its Laws and Maxims; the Honours, Pleaſures, and Riches of the World. He hath promiſed, proteſted, made a contract, and vowed, and ſworn, to deſpiſe them, to have them in horrour, to fly from them, and according to his power, to inſpire in others the ſame Reſolutions. 'Tis an indiſpenſible Obligation upon all Chriſtians, in effect being conſecrated to *Jeſus Chriſt*, having ſworn to love him, and to follow him; it follows by a neceſſary conſequence, that we muſt hate his Capital Enemy,

which is the World, whereof all the Laws, and Maxims, do fight against the Maxims and Laws of JESUS CHRIST, as it is obſervable in the holy Goſpel. *Know you not*, ſaid St. *James*, (Chap. 4.) *that the love of this world is contrary to God and that a man becomes the Enemy of God, when he begins to fix his affection upon the world.*

First Reflection, upon the World, which all Chriſtians ought to deſpiſe, to accompliſh that ſolemn Promiſe, made by them in Baptiſm.

'Tis here that there is juſt Subject to enter into moſt grievous aſtoniſhments, and to ſhed Rivers of Tears, when we ſhall conſider on the one ſide, the binding Obligations a Chriſtian hath to lead a holy life, by thoſe ſolemn promiſes which he made in Baptiſm; and on the other ſide, to ſee the diſorderly practices, which openly fight againſt, overthrow, and deſtroy thoſe Promiſes. 'Tis here we ought

ought, weeping with the Prophet Je-
remiah, to ſay, (*Jerem.* 12.) *There is nothing but deſolation upon the Earth*, becauſe we do not reflect upon the Chriſtian Truths, nor upon thoſe great Obligations contracted in Baptiſm. It is here in one Word where we may juſtly apply theſe complaining words of the Prophet *Hoſea*, (*Hoſ.* 4. 2.) *The Wiſdom of God, which conſiſts*, (in regard of men) *in the meditation, and the exerciſe of his duty, is not upon the Earth*: Which is the Reaſon, why Injuries, Murthers, Theft, Impudicity, Adultery, like overflowing Torrents, are ſpread every where. In effect, if we did ſeriouſly diſpoſe our thoughts to conſider, that through Baptiſm, we are obliged by vow and proteſtation, to renounce the Devil, and all his Works, that is all man of offences, could it be poſſible that Sin ſhould be ſo common, through-

out

out all Christendom? if our meditation could make us conceive, and penetrate this great Truth, that every Christian hath renounced the Pomps, the Riches, the Pleasurs and Honours of the World, would they look after them, with so much care, so much sollicitation, so much ardour, and so great inquietude? O horrible disorder! O astonishing extravagance! O strange insensibility! To avoid the forgetting of what you have promised and sworn in Baptism, say often in your Soul, It is then true that I have solemnly promised to God to renounce the Devil, all his Works, and all his Pomps: I have voluntarily engaged my self, not only to have no esteem for, but also to have in horrour, the Riches, the Pleasures, the Honours and Vanities of the world. I have sworn in the face of Heaven and Earth, in the presence of Angels, (who guard the Contract)

I have vowed and protested: yet af-
ter all this, violating that Protestati-
on and Vow, which is to say, all tha
is most holy, how have I ambitiously
sought after vain Honours? how have
I run after those unruly pleasures? how
has my heart been (as it were,
glu'd unto Riches, resolving to have
them, at what price soever, that
have gotten them by injustice, and
that I keep them to the prejudice o
my Conscience: no, no, my God,
will never do it more, but renounce
once again, those detestable pra-
ctises: I will save my self, and hence
foreward keep the promise I have
made, making no esteem of Riches
of Pleasures, nor Honours, farther
than they are necessary, and God does
permit. And to shew how much I
desire, that this resolution should be
inviolable, I do renew all the Pro-
testations that I have made in Bap-
tism: I renounce once again with all
my

my heart, the Devil, I renounce his Works, I renounce his Pomps, I I renounce the Riches, the Honours, the Pleasures of the World forbidden by the Scripture. By the Grace of God, I shall be firm, constant, and stable, in this Christian Resolution, in which I will both live, and dye.

Second

Second Reflection upon the ſolem Promiſes, that a Chriſtian hath made in Baptiſm, to renounce the Devil, and the World.

THis Point being the moſt Im portant of all Chriſtianiſm, w ſhall add this ſecond Reflection, grou ded upon thoſe words of St. *Matthe You ſhall be condemned by your ow words*, Matth. 12. Weigh well th divine Sentence, or rather this O racle which will furniſh you with a ample, and utile ſubject to entertai your ſelf, and to ſay, Since the man years that I was born, and that Go hath conſerved my life, I confeſs have ſpoken much during this lon ſpace of time, the words that my mou hath pronounced are innumerable, i that prodigious multitude, that the

har

ave been many idle, many vicious, nd many ſinful: Alas! I cannot de- y it, the Divine Juſtice might con- emn me for theſe words: but there e others Innocent and Holy, which will be more efficacious to my ruine, if I hinder not the unhappineſs of them, and theſe are the wotds which I ſaid in Baptiſm by the mouths of my God- father, and God-mother, who held me at the Font: before I did receive hat Sacred Character of a Chriſtian, he Prieſt did ask me, if I did renounce he Devil? I anſwered, Yes. He asked me further, if I did renounce all his Works? My anſwer was, I did renounce. He continued to demand of me, if I did renounce all Pomps of the Devil, which are the vanities of the World? and I proteſted to re- nounce them then, and for ever: thoſe words which I ought to have ite- rated many times after the uſe of Rea- ſon, would have withdrawn me ſo ab-

ſolutely

ſolutely from Satan, and linckt
ſo cloſly to the ſervice of God, th
the Fathers of the Church do gi
them divers Names, and all moſt E
phatical to mark the greatneſs of t
Obligation. There are ſome that c
them ſolemn Promiſes, others ſwe
ing, and others vowing, and proteſti
inſomuch, that by ſolemn Promi
by ſwearing, by vowing and proteſti
I have renounced the Devil, his c
ſed ſuggeſtions, and his Works, wh
are Pride, Ambition, and all ſorts
Sins. I have renounced the Pom
the Honours, the Riches, and t
ſinful Pleaſures of the World. I a
intirely conſecrated to *Jeſus Chri*
proteſting to imbrace his Maxim
to follow his Examples, to live t
life of his Holy Spirit, loving li
him, holy Humility, Patience, Ch
ſtity, &c. I have promiſed, I ha
vowed, I have ſworn, not to M
but to GOD Himſelf. 'Tis th

ny essential Obligation, 'tis my in-
iſ ensible Duty. But have I truly
cc mplished them? Ah! how sad
s this thought to my Soul, and the
emembrance thereof dolorous to my
eart! you know sweet *Jesus*, that
have n t so much as made reflecti-
n thereupon, I have not ceased all
ny life to violate those most just Du-
ies. If there be nothing more hei-
ous than Sacriledge, aud a man that
reaks his Oath, what ought to be
ny c nfusion, and what my suffe-
ings? since I have voluntarily vio-
ated the Protestation and Vows,
hich I did make in Baptism, to re-
ounce for ever the Devil, and to tye
ay self inseparably to the service of
ny God. The horrour, and the mul-
tude of these Offences, would be
apable to throw me into dispair, if
did not consider, O my God! your
nfinite Mercy; and if I did not con-
de in the infinite Merits of that pre-

cious Blood, which your Love ha
ſhed for me. 'Tis by him, O Et
nal Father! that I addreſs my ſelf u
to you, proſtrate at your Feet ; m
Soul poures out it ſelf in ſighs, ſa
ing, Pardon me, my God, pard
if you pleaſe this miſerable ſinn
who is reſolved, by the help of y
Grace. to keep exactly for the t
to come, all the Promiſes he h
made unto you.

A Christian is obliged by his Profession, to follow the Maxims of Jesus Christ.

THose which embrace some Profession, do oblige themselves to keep its Laws, and to follow its Maxims: This shews it self in all Sciences, all Arts, and in all Religious Institutions. A Christian doth not carry his glorious Title, but for solemnly professing the Christian Religion. 'Tis therefore necessary that besides the Laws, which he ought to keep exactly, which are the holy Commandments of God and of the Church; he must also square his Actions to the Maxims of *Jesus Christ*. And because the shortness of this little Book, will not permit that I bring all, I shall only propose some few for the instruction of our Lives towards God, our Neigh-

bour, and our ſelves. Our Duty do
oblige to accompliſh the Will of G
to love our Neighbours, and to humb
and deject our ſelves. See here t
Maxims and the ſacred Oracles wh
ſerve as Rules to thoſe holy Actions

Sacred Rule to order a Christian in his duty to God.

A Christian ought to forget himself, that he may in all things have regard to God only.

NOn estis vestri: Ipsius factura sumus, (1 Cor 6) You are not for your self, but for God, that hath made you what you are, saith the Holy Ghost. This is an Article of Faith, that the Omnipotent hand of God hath drawn us out of nothing, where we were as it were buried during the space of a long Eternity. He hath not given us a simple being like Stones, nor a being of life like Plants, nor Senses and Life like unto Beasts: nor with all these Benefits, the inestimable Gift of Reason like sage Heathens: But the excess of his love hath drawn us

from infidelity, marked us with
Character of a Christian, enrich'd
with Faith, Hope, and Charity,
all those admirable favours which
have spoken of. so that we appert
entirely to him, and are no o r selv
but his. Body, Soul, Memory, W
Understanding, our Senses Interi
and Exteriour, all Faculties both
Soul and Body, knowledge, Lig
Sciences, Vertues and Graces, all
from him, and for him. Make a
view of these certain Truths; prod
them into Acts of Faith, and say
your self, It is not then permitted
to do what I please, but what G
will have me, what he counsels, w
he prescribes me, and what is agreea
to him. I have paid this man fo
whole hours Work in my service, if
employ only one quarter of an hou
this time either in idleness, or in
own affairs, he comes and steals fr
me. Alas! my God, what Che
wh

What Thefrs, have I committed againſt thy Divine Majeſty ſince my life! which ought wholly to be employed in your ſervice, is unprofitably paſt away in trifles, in worldly thoughts, in ſearching for pleaſures, and the accomplishment of my own Will, in diſorder and ſin O my God! how unhappy and blind have I been, to have done nothing for thee, being all thine, and all, all, all, without reſerve for thee; that is to ſay, for to love thee, for to ſerve and glorifie thee; I have moſt guiltily failed unto this preſent, and truth forces me to confeſs it: But now and hereafter by the aid of thy Grace, I will neither think, ſay, or do any thing, not ſtep, look, move my hand, or breathe: To conclude, I will do nothing that ſhall not be to pleaſe and honour thee.

Second sacred Rule shewing a Christian his Duty towards God.

A Christian ought to esteem and love God above all things.

Diliges Dominum Deum tuum ex toto corde tuo. & in tota anima tua, & in tota mente tua. (Mat. 22. 37.) You shall love the Lord your God, with all your Heart, with all your Soul, and with all your Understanding This Commandment is the rule for all Christians in relation to God: He who doth accomplish it doth at the same time fulfil all that he is obliged to do, or render unto the Soveraign Majesty, It concerns us then to understand it well, that we may practise it the better. To love God above all things, is to love him as the end of all Creatures, as the Soveraign Good

God, as the universal Lord which
we must follow, reverence, and ac-
omplish his Divine Will. preferring it
o all things, even the most amiable,
o our pleasures, to our conveniences,
o our interests, nay even to our very
ives, to obey that Soveraign Majesty;
aving for him nothing but services,
espects, and submissions. Not only
hen there ought nothing to be found
n our Understandings, in our Wills,
n our Memories, or Actions, that
hall shew as much esteem of any thing
created, as of God; for it would be a-
bominable to put in comparison the
Creature with the Creator: It is there-
fore necessary, that God at all times,
and in all places, have the prehemi-
nence; and that our thoughts should
be infinitely for him, in comparison of
all other things. Se here your Obli-
gation: but is it your practice? Search
your heart: is there any thing you
love more than God, or as much as
God?

God? During the day, think you much of God, as of that Person, th Play, that Paſtime, or that buſine &c Are you always in a diſpoſitio of renouncing all Creatures; to from, to be abſolutely deprived them, rather than to offend God mo tally? You are obliged by an in penſible Obligation Not living this diſpoſition and habitude, you a aſſuredly out of the way of Salvatio and in the broad way to eternal Da nation.

Rule to order a Christian in relation to his Neighbour.

A Christian must love all Men, as *Jesus Christ* hath loved them.

Hoc est præceptum meum, ut diligatis invicem, sicut delexi vos, (Jon 15. 13.) The Commandment which I give you, and which I call my Commandment is, that you love one another, said *Jesus Christ* to all Christians. Where the circumstances mark the esteem which he made of that Ordinance, and how much he did desire the accomplishment thereof. 1. He calls it Commandment, and not Counsel. One may without sin leave a Counsel, but not a Commandment, which ought exactly to be performed. When a King commands any thing to be done, what haste is there to do what

what he ſays! he is obeyed with th
promptitud, that the Order and t
Executiou, go almoſt toge her. Je
Chriſt doth not only counſe, hur h
commands us to love our Neighbou
to ſhew how much he did deſire th
Chriſtians ſhould love one anothe
2. He calls it his Commandment in
ſupream degree, as that which he h
next his heart, that pleaſes him mo
and that moſt ſtraitly unites Chriſti
ans, making them beſt appear to b
his Diſciples. 3. He adds, that w
muſt love others, as he hath loved u
himſelf. He was humbled for us h
loved us being his Enemies; to mak
us live ſpiritually, he hath given hi
corporal Life. 'Tis the pa tern of th
love we owe unto our Neighbours
Conſider well all theſe circumſtances
have an high eſteem of this Divin
Love, and conſerve it with ſo much
care, that the diſgraces you do receive
the evil ſpeakings to, and undervaluing
o

of you, ſhould be incapable to extinguiſh it in your heart. And ſo the love that you ſhall ſhew unto your Neighbour, will have ſome reſemblance to the love *Jeſus Chriſt* hath born you, not only in pardoning your Offences, or in favouring you with many Benefits, but ſuffering for you a thouſand Outrages; and after all, that infamous death of the Croſs.

Second Rule, which does oblige a Chri-ſtian to love his Neighbour as himſelf.

Diliges proximum tuum, ſicut te ipſum You ſhall love your ſelf They are the words of Chriſt ſpoken by St. *Matthew*, chap. 22 v. 34 This does not bid you to love your Neighbour as much as your ſelf with the ſame equality, ſince the order of Charity obliges us to prefer the good of our Souls, to that of our Neighbour to deſire, to love, to husband in the firſt place your eternal Salvation; and afterwards that of others, according to the ſtate of your condition, and the capacity that God has given you This Commandment then willeth that you love your Neighbour as your ſelf; which is to ſay, with ſome reſemblance and proportion of that love which

which you have for your ſelf: You are obliged to love your ſelf for God, or to love God in your ſelf, becauſe God is always the eſſential end of true Charity: Love your Neighbour after that manner. You deſire that one ſhould pardon your Offences, bear with your Faults, ſpeak well of you, and do you good: Comport your ſelf in that manner towards your Neighbour.

Third Rule, which doth establish Love of our Neighbour, to be the essential mark of the Disciples of Jesus Christ.

IN hoc cognoscent omnes quia Discipuli mei estis, si dilectionem habueritis ad invicem. (Joh. 13. 35.
By this all Men shall know that ye are my Disciples if you love one another. 'Tis *Jesus Christ* that speaks again; and who does not only command us to love our Neighbour, but only declare the absolute necessity of it in all Christians, but he doth set such a price and esteem upon it, that he hath established it, as the very Soul of Christianism: He will that it be the Charracter of his Disciples, that one may see by that glorious mark that which appertain to him; that one may know

now and distinguish them from that
ast multitude of other Men that be-
ong not to him The Pharisees were
nciently known by their Habits and
articular Ceremonies; the Disciples
f St. *John Baptist* by their extraordi-
ary fasting and austerity of life, and
ue Christians by the love of their
leighbours, which united them so
rmly in the infancy of the Church,
hat according to the report of St.
Luke, they *Did seem to have but one*
ul and one heart. Acts 4. 32. *Ter-*
ulian assures us, that this mark made
hem so well known that one did as it
ere point at them with their fingers,
aying of them, *See, see, how they*
ve one another! Minutius Felix
n ancient Authour, writ in their per-
ons these words: *We so much love one*
nother, that we know not what it is
o hate. It does import you greatly
hen to esteem, and to conserve that
Divine Mark loving your Neighbour,

and that with a Love Supernat
not becauſe he is your Kinſman, y
Friend, or Ally. becauſe he does
good, or becauſe he is of an agree
converſation, and ſuch a Love t
founded upon natural Motives,
not be otherwiſe than natural.
love then your Neighbour ſuper
rally, which is the Love we are
ged to, you ought to love him i
lation to God. becauſe he is the
ture of God that bears his Image
Character, which he hath bought
his precious Blood, which he hat
ſtinated to ſerve him on Earth, a
glorifie him Eternally with the
gels in Heaven. In fine, becauſe
hath commanded you to love him
what happineſs if you ſhall pra
this love in its perfection! To that
think often, that he that loves
1. Has no averſion for him. 2. D
not rejoice at his ill Fortune. 3 Sp
no ill of him. 4. Does not miſi

t his Actions. 5. Would not have
n undervalued. 6. Does not wil-
hear him jeared at. 7. Does not
gh at his imperfections. 8 Nor
s not envy his happineſs. Con-
er and examine your ſelf well, try
ur heart, and ſee if it has not been
gaged in thoſe unhappy diſorders.
ſſure my ſelf you will find it enga-
. But in caſe you find it clear
m theſe things, do you think you
ve perfectly accompliſht this Di-
e Commandment? No, for he
s not only exact the flying from
il, but the exerciſe of Good.
love, is to deſire the good of the
rſon that we love: To know then
you perfectly love your Neighbour,
nſider, 1. If you wiſh him all
od. 2. If you pray for him. 3.
you ſpeak to his advantage in all
counters. 4 If you have defen-
d him being accuſed. 5. If you
ve excuſed, and born with his de-

faults. 6. Believing he has offe
you, have you forgiven him wit
your heart. 7. Have you rejo
at his happineſs. Examine your
carefully every day upon all
Points, impoſing upon your ſelf
Penance, as you find your ſelf to
failed in the obſervation of them.
but ſay it with all your heart, My
I will love you though I find in
ſelf an averſion thereunto. I d
ſire to accompliſh in this Perſon
Commandment that you have g
me, and which does oblige me to
my Neighbour as my ſelf. This
erciſe is moſt acceptable to God,
very capable to raiſe you to an
nent Perfection, 1. Becauſe it
contain the love of God, which
Act of the moſt Noble and the
High that the Seraphins can pro
in the eſtate of their Eternal Fel
2. Becauſe there is nothing
Earth which gives ſo much Glo

God as that Sacrifice: But to love his Neighbour as himself, is an Action greater, as saith the Holy Ghost, than Holocausts and Sacrifices. 3. Because the greatest happiness a man can have on Earth, consists in the accomplishing the Law of God: and St. *Paul* doth doth assure us, that he which loves his Neighbour, hath fulfilled the Law.

A Sacred Rule, teaching a Chriſtian, that aims at eternal Happineſs, to deſpiſe himſelf.

QVi amat Animam ſuam, perdet eam: & qui odit Animam ſuam in hoc mundo, in vitam æternam cuſtodit eam (Joh 12 25.) he who loves his Soul ſhall loſe it, and he who hates it in this World, ſhall ſave it in the World to come. Great and admirable Sentence, writes St Auguſtin, aſtoniſhing Paradox! ſtrange Words, which *Jeſus Chriſt* doth addreſs to all Chriſtians. He tells them all, that he who loves his Soul ſhall loſe it, and he who loſes it ſhall gain it. Gain and Loſe, are intirely oppoſite; how can one loſe in gaining and gain in loſing? 'Tis a certain Ænigma, which contains a great Truth not only moſt important, but abſo-

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utely neceſſary. Of which this is he ſenſe: He which loves his Soul, hat is to ſay, his unruly Paſſions, his icious Inclinations, that follows the notions of his Concupiſcence, and ives to his Deſires that which it wiſh-s, to the prejudice of the Law of God; he which loves his Soul after hat ſort, infallibly loſeth it as to Hea-en. But on the contrary, he will ain it in ſeeming to hate it, that is o ſay, in acting as if he hated it. Thoſe who hate others will not ſatiſ-ie their deſires in granting them what hey ask, the privation of the things hey deſire is pleaſing to ſuch, they re well pleaſed to ſee them ſuffer. The true Chriſtian does the ſame by is Soul, he grants nothing of what it deſires, contrary to the Orders, and Rules of the Chriſtian Religion. He ppoſes the inordinate deſires of Con-upiſcence, he declares himſelf their apital Enemy, and combats gene-

rously, destroying them by the vertue of a severe mortification. It is in this manner that he hates his Soul, and in hating it, gains Life Eternal. This has been the Practice of the Apostles, Martyrs, Confessors, Virgins, and of all the Saints and Christians which are, and shall be received into Heaven. This is a general Law for all Men: those of high Quality, of Eminent Dignity, of illustrious Rank are not excepted. A Christian whatsoever he be, having the Age of Reason, must hate himself, or he will lose himself for all Eternity. Consider it well, and aided by Grace, resolve hereafter to mortifie your inordinate Desires, to war against them, and to conquer them, by a constant refusing them the Objects they desire.

Another Sacred Rule, teaching a Chriſtian, Meekneſs and Humility in his particular Conduct.

DIſcite à me quia mitis ſum & humilis corde. (Matth. 11. 29.) Learn of me, for I am meek and humble of heart. 'Tis *Jeſus Chriſt*, whoſe Doctrine is moſt heavenly, which teaches all Chriſtians, bidding them learn meekneſs and humility from his Words, his Examples, and his Works, which he hath done all the time of his Life. Learn (as doth explicate St. *John Climacus*) not of an Angel, not of a Man, not of a Book, but of my ſelf who am your Maſter, your Guide, and Teacher; learn humility, which I have ſo much loved, that in Heaven poſſeſſing all things, and not being able

ble to poſſeſs it as God, I became a Man, that I might have it always in my heart. In effect he was born with it, in the baſeneſs of a Stable: eight days after his birth he received Circumciſion, which was the infamous mark of a ſinner, as a print in the ſhoulder with a hot Iron is the ſhameful mark of a Rogue. He hid his Greatneſs, and would be unknown to men until the thirtieth year of his Age. As ſoon as he began to appear, by his holy Life, and raviſhing Sermons, he became the object of Envy, of all ſorts of Injuries, and Calumnies, and of moſt horrible evil ſpeaking, which made him paſs for an Evil doer, for a Deceiver, for a Hypocrite, for a Magician, and one that held intelligence with the Devil. In concluſion he dyed by the hands of Hangmen, by a Torment infamous, in a place the moſt deſpicable in the World, in the midſt of Thieves, and in the ſight

of

of an innumerable People. This is the Example he gives us, and this he ſuffered to imprint in our hearts this noble Vertue of Humility. Theſe are powerful Motives to make us imbrace this holy Vertue. 1. The expreſs Commandment that *Jeſus Chriſt* gives us. 2. The admirable Eſteem that he makes of this Vertue. 3. The great Actions that he hath practiſed all his life. 4. The Obligation to humble a mans ſelf, ſince without that, no perſon enters into Heaven. *Niſi converſi fueritis & efficamini, &c.* 5. I add that humility keeps us in a continual ſubmiſſion to God, and to our Superiours, whom we moſt regard as the Vicars and Miniſters of God. 6. It makes us to know our Miſery, and that in our ſelves we have nothing that is good, which is tacitly to acknowledge that all the Good that we have comes from God, and by that means we render

render him Soveraign Honour. 7. It serves as a Foundation to all other Vertues, chasing away Pride, which would ruine us, and bringing down the heart of a man, which is by that means disposed to receive the influence of Grace. For as that nourishing Substance, which the Waters bring with them from the Hills, do rest in and make fat the Valleys, so Grace, which is the Original, the Seed, and Conserver of Vertues, and which came from Heaven, descends and remains in a heart brought low by Humility. 8. It will deliver us from those dangerous snares, which St. *Anthony* saw the World full of, because making us see our own Misery, she doth discover the Vanity of all worldly Things unto us, which do serve the Devil to deceive us 9 She is conjoint with Charity, in asmuch as the Knowledge which she gives us of our-

selves

ſelves does conduct us to the Knowledge and Love of God. That is the Reaſon why St. *Auguſtin* ſaid, *My God, let me know my ſelf, and make me know you, to the end that I may love you, and deſpiſe my ſelf.* Amongſt theſe Acts of Humility, there be ſome that appertain to the Underſtanding, and others to the Will. Humility obliges the Underſtanding to make known to a man, that of himſelf he is nothing, that both in his Body and Soul he is full of Miſery, ſo many Infirmities, ſo many Sickneſſes, and ſo great neceſſity in his Body, which ought after all to ſerve for Worms meat; his Soul is in his Body, as it were in an obſcure Priſon; as to his Soul and Body, he is wholly born in Ignorance, enclined to Evil, ſlow to Good, tyed to the things of this World, wavering, unconſtant, ſubject to a thouſand Sins, ingrateful

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in all that he hath, and in all that he is, more depending upon God, than the weights do depend upon the hand which holds them in the Air, or the Image in a Looking-Glass does depend upon the Object which produces it, or than the Light depends upon the Sun, or the Shaddow upon the Body. What great reason then hath a man to exercise his Will, and by some fervent Acts to humble and to be (as it were) confounded in himself, to repute himself unworthy of the Mercies of God, to esteem himself less than others, looking only upon the Good that is in them, and on his own proper Defects; to render himself into the hands of God, and always to remain as Clay in the hands of a Potter, readily and willingly to receive what form it pleases him, Sickness or Health, Fortune or Misfortune, Poverty or Riches, &c. to sub-

ſubmit himſelf, and to let himſelf be govern'd by others, as to ſuch as God hath employed, or made uſe of to conduct, or to exerciſe us, practiſing exactly that which St. *Peter* ſaith, *Be you ſubject to all Creatures for the love of God.* And becauſe that theſe thoughts are efficacious to deſtroy Pride, which is the ſource of all Vice, and may much ſerve to the birth, growth, and to the conſervation of this holy Humility, without which there is no ſanctifying Grace, no Chriſtian Vertue, nor Eternal Salvation; to this effect, read every week with attention this Chapter, and ſay at the end, rather with your Heart than your Mouth; *Lord, your Divine Lights, and my proper Experience, make me know, and ingeniouſly confeſs before your Majeſty, that I am nothing, that I*

can

can do nothing, and that I am worth
nothing; that I am an unprofitable
Servant, the Object of your Wrath
by Nature, and by my own Free
Will a miserable Sinner, and an
abominable ſinck of Sin.

onclusion, which ſhews that the breaking of Promiſes in Baptiſm, and the tranſgreſſion of our other Obligations, render a Chriſtian Extreamly Culpable.

THe veritable Reflections that you have made upon theſe ſa-ed Rules, upon the Promiſes made n Baptiſm, upon the Character and Dignity of a Chriſtian, will infuſe in-o you ſuch lights as will make you ee, and know that your Life even nto this preſent is miſerable, ſlide way in the diſorders of ſin, violating hoſe engagements which did oblige ou to give your ſelf wholly to God. The Character of a Chriſtian did de-nand of you a Holy Life, Holy Thoughts, Holy Words, and Holy

Actions; to the end there migh
ſome reſemblance between the B
and the Action. And as to be a C
ſtian is all Holy, ſo all that ſh
ſpring from him ſhould be the ſ
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ned with Holineſs. The Prom
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in Baptiſm, would, that it
it ſelf in all your conduct, that
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and the Pleaſures of the World
which you have ſolemly renou
it follows likewiſe by the Profe
of Chriſtianity, that the Rule
Jeſus Chriſt do ſerve as Rules t
your Works, that all your Def
all your Enterpriſes, & all your W
ſhould be ſquared by this Divine R
You ought to forget your ſelf,
you may regard nothing but the
reſts of God; nothing but his L
ought to reign in your heart, th

th order all your other Paſſions, un-
r his Obedience, and that he make
em ſerve his Deſigns; that is to ſay,
honour God ſoveraignly, and for
e love o' God, to love, ſerve, and
ſiſt our Neighbour. To conclude,
ou ought to arm your ſelf with a
oly hatred of your ſelf, to ſtifle all
e movings of your unruly deſires:
ut, as it were to death, ſelf-love in
our Heart, mortify your Body by
aſonable afflicting it, abaſe your
lf profoundly by all acts of Humi-
y, in making your ſelf know the
nfinite Greatneſs of Almighty God,
our own Miſery, your Sin, and
hat you are nothing. Do not be-
eve that theſe Practiſes are too ſub-
me, and that they appertain only
o Religious Perſons, they be for all
hriſtians, and there is not one, which
not obliged to follow them, all are
bliged intheir Baptiſm, all have pro-
iſed it, all have ſworn it, they have

made a Vow, as it is in ſome Fathe
and as you too well know, that y
have always failed, that your l
hath been a continual violating
this Vow, a rupture of your Oa
and a braking of your Promiſes. Y
ſee your ſelf now ſtrangely guilty, a
in an abyſs of Miſery, which will
pear more ſenſible to you by a ſi
of theſe pernicious effects, which
doth produce in ſuch as do com
them.

A Christian which sins mortally in violating his Obligations of Baptism, engages himself in most horrible Evils.

IN that numerous multitude of the Creatures of the Earth, there is nothing more noble, than a rational Soul, which is all Spiritual, Celestial, Immortal, which carries the Traits and Characters of the Divinity, which possesses most infinite Riches, and ravishing Beauty, being adorned with Grace, with Theological Vertues, the Gifts of the Holy Ghost, and other Christian Vertues which she received with the Character of Baptism. But now behold what sin doth. 1. It doth deface the Beauty of the Soul, rendring it most horribly deformed. 2. It puts out the Image of God, to

put in that of the Devil. 3. It d
ſtroys in her ſanctifiing Grace the le
degree of which is of more worth th
all the Empires of the World. 4.
puts to death Charity, which is t
Queen of Vertues. 5 It weake
Faith, obſcures Hope, and reduces t
other Vertues unto extream langui
ings. 6 It doth raviſh from, a
cauſeth us to loſe all the merit of o
good Works 7. It renders the So
impuiſſant, and unable to do any Wo
worthy of Eternal Life. 8. It h
made him an Enemy to God, and
Slave to the Devil. 9. It takes aw
all right to the Kingdom of Heave
10. It degrades him from his nobl
neſs, and renders him infamous a
unhappy. 11. It inclines him to gr
in malice, and to add ſin to ſin. 1
It makes continually ſad the Ho
Ghoſt. 13. It makes void as mu
as it can, the Fruits of the Life,
the Paſſion, and the Death of *Je*
Chr

Christ. 14. It kills and massacres the Soul. 15 It affronts God Almighty, making him send us a thousand afflictions. 16. It shuts the Gates of Paradice to him that commits it, and opens the vast Abyss of Hell, with a funest necessity of remaining there to all eternity, and to suffer such torment as are hideous, horrible, and insupportable.

After that a Christian hath violated his Promises, and his Obligations of Baptism, there remains nothing but Penance for to save him.

SEe you to what misery and unhappiness a Christian doth engage himself in violating the Promises and Obligations contracted in Baptism? do not you see that in so deplorable an estate he cannot be saved, sin shutting the Gates of Heaven, which the Grace of the Sacrament had opened? But what? is his loss inevitable? is his misery so great, that there is no remedy? Yes, there is one and only one, without which he vainly flatters himself with the hope of eternal Salvation. This Remedy doth consist in Penance, which is never wanting, to efface

efface the ſins of him that doth pra-
ctice it, as he ſhould. It matters not
if the Crimes be great, and in great
Number, they yeld all to the puiſ-
ſant force of this Remedy, which will
infallibly bring them to nothing, and
render the Soul that purity, which
ſhall ſtay, and that with pleaſure, to the
eyes of Angels, and which is as the
paſport of Paradice No ſays God
by the Pen of the Prophet *Ezekiel, I
will not remember the ſins the wicked
have committed after they ſhall have
done penance*, Ezeck. 18. 21. And
the holy Council of Trent, *Seſſ* 6. *can.*
29. thunders his Anathema's againſt
ſuch as were ſo audacious as to affirm,
that a Chriſtian which is fallen by vio-
lating his Promſes and his Obligati-
ons in Baptiſm, aided by the help of
Grace, could not raiſe himſelf, nor
recover that purity which he had loſt:
he can do it with that Divine aſſi-
ſtance, and much more beſides the

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recovering all that ſin had raviſht from him, he will find in penance an augmentation of merits and graces, which will render him more pleaſing to God, than he was before he offended him. From whence St *Hierom* took occaſion to ſigh out theſe words, and cry out: *O bleſſed Penance! how thy Attraits are powerful, and thy Beauty charmant, ſeeing they have the force to charm the Eyes of God.*

Proteſtation of a Chriſtian which doth Humble himſelf, acknowledging the greatneſs of Gods Beneſits, and the Horrour of his proper Crimes, which he doth deteſt, and for which he will do Penance.

ADorable Trinity! God Three in One, Soveraign, Independant, moſt Wiſe, and moſt Powerful, before whom all Creatures are nothing, behold me here proſtrate at the ſeet of your Majeſty, to make unto you from the bottom of my heart, an humble acknowledgment of your innumerable benefits, and of my deteſtable ingratitude. Overwhelmed with the ſplendors of your glorious and infinite Majeſty, in the face of Heaven and Earth, in the preſence of the Angels, and Saints of Paradice, and before that

celeſtial Court, which I take for Witneſs of this action I do acknowledge and freely Confeſs, 1 That of my ſelf I am nothing, that I can do nothing, and that I am worth nothing. 2. That of nothing where I was, as it were buried, your All-powerful hand hath drawn me to give me that Being which I enjoy, which is to ſay a Body and a Soul which was created for Heaven, and who carries the Characters of the Divinity. 3. That out of that great and almoſt innumerable multitude of Men which are ſpread upon the Earth, and who live in the darkneſs of infidelity, your bounty hath choſen me, and drawn me out, to enlighten me with divine Light, and to bring me unto the Chriſtian Religion, graving in my Soul the Character of Baptiſm, which gives me a right to Heaven, by the excellence of that Grace, which it did infuſe into my Heart. 4. That no perſon

though

though the moſt Paſſionate of a Creature, hath ever expreſt a love to ſuch excels, as your goodneſs hath ſhewn in my favour; the Eternal Father giving for me the delights of his Soul, all that he had, the moſt dear, and that was his proper and only Son; this Son ſuffering the ſpace of thirty three years, moſt horrible torments, the Holy Ghoſt giving himſelf: and all this for me, for a deſpicable Creature, a Worm of the Earth, for a miſerable Sinner O Love! O the exceſs! O the prodigies and miracles of Love!

5. That notwithſtanding theſe fires and flames of love, my heart remains without heat, without devotion, as it were frozen, and without love: nay which is more by a ſtrange inſenſibility, and a horrible ingratitude, I have not made the leaſt reflection upon thoſe admirable Benefits: but on the contrary have almoſt continually angred, and offended him, from whom

I have received them. 6. That I entred not into the Christian Religion, until I had solemnly protested to renounce the Devil, the World, and and his Pomps; I have promised it, I have vowed it, I have sworn it: but alas! both Promise, Vow, and Oath, I have miserably violated, shewing all my life long inordinate desires for the Honours, the Riches, and the Pleasures of the World 'Tis much to be feared, that a life so criminal, so culpable, be not followed with a deplorable death, and chastised with most horrible torments in Hell-fire, unless prevented, by a speedy and holy Repentance, which ought to continue all the rest of my life. For if there be not a Christian in the World, who is not obliged, according to the sacred Council of *Trent*, to be always in Penance, how much greater is my Obligation, who have passed so many years, in the disorders of Sin? 1.

There-

Therefore I do resolve, by the assistance of the Divine Grace, unchangeably to love, to cherish, and to practice interiour and exteriour Penance, as long as the Divine Providence shall suffer me to live upon the Earth; and because the most excellent is the interiour, which puts contrition in the Soul, which breaks the Heart with grief, which fights against our inordinate desires, which oppoſes the Corruption of Nature, and (as it were) puts to death our proper wills, it is principally that Penance, which I will imbrace; it is most hidden, less known, and best suitable to such as live (that is to say, have to do) in the World. Exteriour Penance draws of its self, esteem, praise, and value. To conclude, it is so necessary to all sinners, that its ablence, does include their loss and eternal damnation. *If you do not penance* (saith our Saviour) *you shall all likewise perish.* *Luke.* 13. 5. No per-

perſon would willingly periſh, every one confeſſes himſelf a ſinner: therefore one is oblidged to do penance; Ah! I have then great reaſon to begin and to continue all my life: and ſeeing the life of a Chriſtian, conducted according to the Laws and Maxims of *Jeſus Chriſt*, is a continual penance; and that thoſe following Exerciſes are ſquared by his Divine Rule, by the grace of God I will obſerve them ſo exactly, that I will never fail to impoſe upon my ſelf ſome penance. All that I have to do is accompliſht in my Chamber, in my Converſation, and in the Church, In all thoſe places I ſee how I will behave my ſelf.

In my Chamber.

IN the moment that I ſhall awake; I will think on God, producing in my ſelf that great Act of Faith, that he is preſent, conceiving him before me, and in me, believing this Truth, with more firmneſs, fervour and aſſurance, than if I ſaw him with my proper Eyes, by which yet I may be deceived, they repreſenting me one thing for another: but Faith which doth aſſure us, that God by his immenſity; doth fill both Heaven, and Earth, that he is every where, and by conſequence that he is before me, and in me; this Faith can never fail, being upheld by Divine Revelation, which is moſt true, moſt conſonant, and moſt indubitable. In this thought I will live, and in this firm belief that God is always preſent with me, I will

throw my ſelf down before his Maje
ſty, I will adore, and give him thank
for his innumerable Benefi s: ſayin
Great God, to whom I have ſuch im
menſe Obligations to you, I conſe
crate my Heart, my Soul and Body
my Senſes, my Faculties, all that
am, and all that I can do. 2. Bein
riſen, I will go into my Cabinet, an
puting myſelf decently upon my knee
before a Crucifix, I will make three
Acts of Adoration, kiſſing the Earth
three times, in the Honour of the three
Perſons of the Holy Trinity, and ſay
I adore you, and give you thanks fo
all your Benefits, O moſt Glorious
Trinity, *Father*, *Son*, and *Holy Ghoſt*.
3. Then will I make him this Offering
which will pleaſe him; moſt Holy Tri
nity, I offer unto you all the Sacrifices
that the Piety of the Faithful have e
ver preſented unto you, all the Maſ
ſes which ſhall be celebrated this day
or which have been ſaid, from the firſt
even

even until this day, or which ſhall be ſaid to your Glory, until the end of the World. I offer unto you all the Merits of the Bleſſed Virgin, and of all the Saints; all the precious Blood of the Martyrs; all the Honours, all the Praiſes, and all the Adorations, which the Saints, the Angels, and the Seraphins of Paradice do render unto you; all the Sufferings, and all the Actions, Divine and Humane of my Saviour, and in their Union all that I ſhall do, ſpeak or think, this day, and all the days of my life: I offer unto you all this, in acknowledgment of your infinite Greatneſs, and of that abſolute Right you have over all Creatures, in action of Grace, for thoſe innumerable Benefits you have beſtowed amongſt us, for ſatisfaction of all the Sins which have affronted your Glory, and to obtain the Graces, and Favours, whereof we have need, eſpecially for (*Name here the Grace*

H *that*

that you desire.) 4. I will never begin my Prayers without this preparation, which consists in conceiving aright, 1. That I am about to speak unto a God of Infinite Majesty. 2. That the many sins which I have committed, make me most unworthy to approach unto him. 3. Nevertheless because he will that I speak unto him, I will beseech him to give me his Grace, that my Prayer may be only for his Glory, renouncing all distraction. I will then say, the sins that I have committed against your Soveraign Majesty, O my God, render me unworthy to approach, or to speak unto you. You have nevertheless ordered me both one, and the the other, in willing me to pray: I will then do it to obey you, but I beseech you to give me the Grace to pray with those dispositions, and in that manner which you desire. 4. During the day, I will often produce in my heart Acts of Contrition, of Hu-

Humiliation, of Thankſgiving, of Charity, of Adoration, of deſpiſing the World, and of the deſire of Heaven, &c. and will ſtudy to have always a pure intention. undertaking nothing but what ſhall be pleaſing to God. If I ſhall be alone. or in company from time to time, I ſhall make ſoftly ſome one of thoſe Acts, without any one to perceive it.

An Act of Contrition.

I Have ſinned, I have ſinned, O Lord, alas! it is but too true! to your Face, in your Preſence, and before your Eyes, have I violated thoſe Ordinances, which your infinite Perfections did oblige me to keep: my impudence hath offended you! O how ſorry am I, how my Soul is afflicted! I beſeech you to pardon me, being reſolved to do Penance, and to offend you no more. O Infinite Goodneſs! why is it that I have been ſo miſerable as to offend you? I have all the regret in the World, my heart is pierced with griet, I humbly beg pardon, and reſolve by the help of your Grace, to dye rather, than (for the time to come) to tranſgreſs any more your Divine Laws. Sin, curſed ſin! I hate thee, I abhor and deteſt thee, becauſe thou

art displeasing to my God, whom I will love above all things, with the help of his Grace I will never, never more be guilty of Sin! I have been so ingrateful, and wicked; even to that height, as to offend a God, who did love me from all Eternity, and in time hath sacrificed for me his Blood, and his Life. O most strange Iniquity! which fills my Soul with bitterness, and throws me at your feet O Divine *Jesus*! to ask you mercy, with protestation to love you for the time to come, and never more to offend you.

Acts of Humility and Contrition.

I Do acknowledge, O my God! that of my self I am nothing, that I can do nothing, and that I am worth nothing; that I am a miserable sinner, worthy of the greatest torments of Hell, by reason of those innumerable offences. that I have committed, the which I now detest and abhor, because they affront your Glory, and that I desire to love you above all things, and never more to offend you.

Acts of Thanksgiving to our Lord, for all his Benefits.

IT is true, O Divine *Jesus*! that your goodness hath done me many admirable Graces and Favours, for the which, I can never be Thankful enough. I will therefore pray the Blessed Virgin, your Sacred Mother, and my dear Mistriss, St. *Joseph* her blessed Husband, St. *N.* (say the Name) my best Beloved Patron, all the Saints, and all the blessed Spirits of Paradice to give you Thanks on my behalf. So be it.

Acts of Charity, or the Love of God.

I Firmly believe, O my God, that your Perfections are Infinite, and that they render you infinitly Amiable! why is it then that I love you so little? and why (but as though I were tied up) cannot I love you infinitly? why do not I love you with all my Heart, with all my Forces principally? O that my Soul were taken with that Divine Love, which did enflame the heart of St. *Magdalen*! make me, my God, make me if you please to love you after that sort: heat my poor heart, burn it in your Divine Flams, consume it wholly to your Glory: Yea my God, I do desire it, I wish it, for I am resolved by the help of your Grace, to love you perfectly. Divine Fire, which inflames the Seraphins

phins of Paradice; ſend here below, one ſpark of your ardures; burn, burn my poor heart, fill it with your flames, conſume it ſo, that it be dead to the love of the World, never loving any thing but you only. Raviſhng Beauty of my God! Raviſhing! Raviſh! O raviſh all my Affections, maſter my heart, and draw it ſo much to thy ſelf, that it think of none but you, that it incline to none but you, that it long for none but you, and that it will have none but you.

An Act of Adoration.

FAith teaches me, and I firmly believe, O my God that you are Almighty, Infinite, Independent, &c. That all the Creatures both of Heaven and Earth are nothing of themselves, but that your Goodness hath given them their being, that they subsist not, but by your favour, that hold of you all that they possess, that the Being and the Life, the Body and the Soul, all that I have, and all that I am, I have received from you, I will live in that necessary dependence, and in an entire submission to your Divine will, I make a solemn Protestation before all the Angels of Heaven, casting my self at the feet of your Greatness, in acknowledment of this great truth.

An Act of deſpiſing the World.

WOrld, of which the pernicious Rules, run contrary to the Divine Laws of the Holy Goſpel; World filled with cheats, and Illuſions, who eſteem nothing but the Honours, the Riches, the Pleaſures of the Earth, condemned by the Sacred Text, and by the admirable Practice of all the Life of our Maſter *Jeſus Chriſt*: World impure, and vicious, to which I have renounced in my Baptiſm, I now renounce with all my heart, that holy Renounciation, and will keep it inviolable, with a reſolution never to love thee more.

An Act of the desire of Heaven.

HOw fair are your Tabernacles, O God of Vertues! my Soul does desire them with so much force, that the force of desiring makes him lose all its force. When will it be, O my Soul, that this Glorious Heaven, which is so high, and which rolls continually over our heads, shall be at last brought under our feet? when is it that we shall be so happy as to be received into that ravishing Imperial Pallace? to see God sitting upon his Throne, in the Majesty of his Glory, inviron'd with an innumerable company of blessed Spirits: to contemplate the Sacred Humanity of *Jesus Christ* my Master, to consider the admirable Beauties of the most holy Virgin, of all the Angels, and of all the Blessed. O Heavenly Empires, magnificent

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Pallace, ſacred Dwelling, of which the foundations are Precious Stones, admirable Houſe which the Wiſdom of my God hath built, for to manifeſt his Greatneſs, for to lodge all the Bleſſed, and for to Reign Eternally, in the infinite aboundance of all ſorts of Riches, and Pleaſures. O Heaven, how the Earth diſpleaſes me, when I think of you! You raviſh my Affections, you draw away my Heart, and throw me into an extaſie; Ah! how I love! how I cheriſh you! how I deſire you! Croſſes, Sickneſs, loſs of Goods, Calumnies, Sufferings, it matters not what happens to me, ſo I may in the end ſee your ineffable Beauties. As well as poſſibly, and reaſonably I can, I will every day examine my Conſcience three times: the firſt in the Morning, when I riſe; the ſecond immediatly before Dinner; and the third at Night: rendering all theſe times, moſt humble Thankſgi-

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ving to God, for all his Benefits. I will ſearch exactly all the ſins I have commited againſt my God, againſt my Neighbour, and againſt my ſelf, by Ommiſſion, or Commiſſion, in Thoughts, Words, or Works; producing ſuch Acts of Contrition as are marked in the Pages 196, 197, 198, 199. in memory of that Gall, that was given to *Jeſus Chriſt* my Maſter, in all my Meals I will mortifie my Taſte, depriving it of ſome morſel which was pleaſing to it. Fridays being particularly conſecrated to the glory of the Paſſion, I will make it the Subject of my Prayers; I will kiſs five times the Crucifix, in Honour of the five Wounds, and that I may feel ſomething of the horrible Tormenrs that *Jeſus Chriſt* ſuffered that day, I will do ſome Corporal Mortification, according to the Advice of my Confeſſor. Saturdays I ſhall endeavour more particularly to ho-

honour the moſt bleſſed Virgin, ſuffering, or doing ſomething for her Honour; as is giving Alms to the Poor, in ſaying my Beads, reciting our Ladies Litanies, abſtaining from ſome little Morſel of Meat, from ſome innocent Pleaſure, in a word practiſing ſome one of theſe Things, or the like Mortifications I ſhall have great care that God may be Glorified in my Family, and that there be no diſorder among my Servants. I will oblige my Children & my Servants, to make every day at night an examination of their Conſciences, to hear the holy Maſs on Sundays, and Holy Days, and all other Days; when they can, to confeſs, and receive every Month. When their Faults ſhall oblige me to Correct them, I ſhall do it with meekneſs, conſidering that my ſins are infinitely greater before God, who does not only ſuffer me, but does overwhelm me with his Bleſſings.

In Converſation.

I Having a Maſter, a Miſtriſs, or a Husband, I ſhall reſpect him as the Perſon to whom God will, that I ſubmit my ſelf, and that I obey him in all that is Good, or indifferent, in that Eſtate I ſhall ſtudy his Humour, and ſhall always endeavour to content him. 2. I will never make a viſit, nor receive any, without demanding of God, his Grace to conſerve me without offence, and that I may glorifie him in all things, to that effect. 3. I will watch over my ſelf, and not permit my tongue to ſay any thing, that ſhall prejudice my Neighbour. 4. When I ſhall underſtand any diſcourſe unbefitting, to ſhew my diſlike thereof, I ſhall turn my Head, or caſt down my Eyes: and when any one ſhall ſpeak to the diſadvantage of my Neighbour

bour, I ſhall uſe ſome addreſs ſweetly to excuſe him, diverting the Diſcourſe to ſome other more innocent, and more agreeable. 5. For to imitate *Jeſus Chriſt* in his ſufferings, and to pay unto offended Juſtice, the ſatisfaction of my Sins, I will receive with Patience and Alacrity, whether from my Parents or others, all the ſubjects of diſcontent, that ſhall be caſt upon me, or ſuch as belong unto me; and will give God thanks, as for a favour which his Goodneſs doth preſent me with, and ſpeaking to my ſelf, I will ſay: Poor N. what Obligation haſt thou not unto God, who preſents thee this occaſion to Honour him, and to pay unto his Juſtice, the ſatisfaction of thy ſins? Alas! it is true, that ſo many offences as have defiled thy Soul, do condemn thee many times to Hell, and juſtly merit Everlaſting Pains. But bleſſed for ever be the Goodneſs of God, which does per-

mit this contempt, theſe harſh Words this denyal, this evil ſpeaking, this injury, this ill treating, to give thee occaſion to ſuffer a little for his Glory, to ſatisfie in ſome manner, for thy ſins, to redeem by this means the everlaſting torments, which thy ſins had deſerved to imitate *Jeſus Chriſt*, and the Saints in their ſufferings, to ſhew by that means that thou art a Chriſtian, to cauſe Grace to grow in thy heart, and to merit a Glorious Crown in Heaven. 6. When Nature ſhall oppoſe Grace, ſtirring up my heart to frowardneſs, deſpites, averſions, interiour murmurings against ſuch as have offended me: In the inſtant that the Divine Light ſhall diſcover unto me my fault, I will chaſtice my ſelf by ſome little Penance which I will impoſe upon my ſelf.

In the Church.

I Shall aſſiſt every day at the holy Maſs, and accompany in Spirit, and mind the Prieſt, who celebrates it. In the repreſentation of the ſeveral myſteries of the Paſſion, which I ſhall contemplate with aſtoniſhment, confuſion of my ſelf, thankſgiving, offrings, holy reſolutions, and requeſts. Aſtoniſhment, that a God of ſuch infinite Majeſty ſhould vouchſafe to ſuffer ſo much. Confuſion, that my ſins ſhoud be the unhappy Cauſe. Thankſgiving, for this admirable Benefit. An Offering of both Soul and Body, to be eternally employed in the Service of God. Reſolutions, never to ſin more, to ſuffer, to do Penance, and to love that God, who hath ſo much loved me. Requeſt thoſe Graces neceſſary for my Salvation, and

above all a devout perſeverance. 2. At the beginning of the Maſs, I ſhall meditate that which St. *Chryſoſtome* ſays, that *the Angels deſcend from Heaven, invironing the Altar with admirable reverence.* I ſhall repreſent my ſelf to be as I am in effect, in their Company, and ſhall ſay, *Sweet Jeſus, who has inſtituted this auguſt Sacrifice of the Maſs, give me, I beseech you the grace to aſſiſt at it with thoſe reſpects, thoſe humble reverences, and ſuch profound adorations as are rendered you by thoſe Angels, and Seraphins of Paradiee.* 3. I ſhall call to mind that the Maſs is the lively repreſentation of the Sacrifice of the Croſs, and that the Prieſts going up to the Altar ſhews to our Eyes *Jeſus Chriſt* as he went to Calvary to be Crucified. 4. I ſhall make an offering of the Maſs in this manner. *I offer unto you, O adorable Trinity! this heavenly Sacrifice of*

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the Body and Blood of my Saviour, in acknowledgment of your infinite Greatneſs and of my entire dependence on you, in confeſſing your Sovereign Being, and my being nothing; I give you moſt humble Thanks for all your Bleſſings, for the pardon of all the ſins that have injured your Glory, for the deliverance of the Souls from Purgatory, for comforting the poor afflicted, for the converſion of Infidels, and other Sinners, and for beſtowing on us all thoſe Bleſſings and favours, which we ſtand in need of. (Here mention in particular what you deſire.) 5. I will make duely twice every day a mental Prayer, in the Morning and Evening, half an hour, or at leaſt a quarter of an hour every time. The ordinary Subject of my Meditation, ſhall be the bloody and dolorous Paſſion of *Jeſus Chriſt*, conſidering, 1. Him that ſuffered, that is to ſay, a God of Infinite Maje-

ſty, whom the Angels adore, and the Seraphins reverence 2. What he did ſuffer, moſt fearful and horrible Torments. 3. Where he did ſuffer? in his Soul, in his Body, in his Memory, in his Will, in his Eyes, in his Ears, in his Smell, in his Taſte, in his Feeling, in his Head, in his Face, in his Neck, in his Hands, in his Feet, and in all his Members. 4. How he ſuffered? with moſt admirable Love, and Patience. 5. For whom he ſuffered? for me ungrateful Criminal, and moſt grievous Sinner. 6. For what end he ſuffered? to deface my Crimes, which merited Hell, and to lodge me Eternally with him, in the unſpeakable Delights of Paradice. When I intend to go to Confeſſion, and to Communicate, I ſhall diſpoſe my ſelf to thoſe great Actions, the Evening before by ſome ſmall Abſtinence, ſome ſmall Gift to the Poor, ſome Mortification, ſome interiour Recol-

lection,

lection, or ſome Meditation longer, and with more Intention than ordinary. 7. In the Examination that I ſhall make of my Conſcience, I ſhall particularly inſiſt upon the horror of my Sins, becauſe they affront God, who is only amiable; and make an inviolable reſolution, to change my life, and to dye rather than to relapſe into ſin. Wherefore I ſhall ſay, Well O my Soul, after ſo many Promiſes to be faithful to God, after ſo many Reſolutions exactly to ſerve him, you have again offended, you have again oppoſed his Will, and violated his Ordinances; you, who poſſeſs no being, and ſubſiſt not, but by his means, you for whom he hath given his Life and precious Blood; you, whom he favours each day with ten Thouſand Bleſſings: to conclude, you to whom he hath promiſed the Treaſures, Honours, and inefficable Pleaſures of Heaven; you have notwithſtanding,

again

again offended this God: Alas! what Ingratitude, and what excess of Malice! but laying these Favours apart, God being infinitely amiable, perfectly accomplished, highly good, are not you obliged to love him above all things? love him then, address your self to him in these Words, *Beauty infinite! I desire through your Grace, to love him with the uttermost of my force, and as much as I am capable to love you; to this end I hate all my Crimes, I abhor and detest them, because they displease you.* The remembrance of having committed them, penetrates my heart with sorrow, and because they assault an Infinite Majesty, their malice is in some sort Infinite. I desire therefore that my sorrows should exceed all the sorrows imaginable, and be infinite likewise. After this, shall I be still so wretched to offend thee? no, my God, no, I will never do it, I absolutely renounce sin,

ſin, I will hold no more commerce with it, I will embrace all affronts, loſs of Goods, Afflictions, Life it ſelf, rather than again commit it. This is my will, this is my will, this is my deſign, and the inviolable reſolution wherewith your Grace doth inſpire me. 8. Before I go to the Communion, I will examine well, whether my Soul be pure enough to receive the God of Purity: I will produce an Act of Faith in this manner: Yes, my Saviour, I do believe that its your ſelf, God and Man together, which is really conſecrated in that Hoſt, which I ought to receive. Ah! I am unworthy of this Favour! you will notwithſtanding lodge in my Heart: Good *Jeſus*! put therefore if you pleaſe, ſuch Graces as are neceſſary, worthy to receive you. 9 After the Communion, I will not preſently take my Book, but will produce theſe Acts, and ſay, Yes my Saviour, I do firmly believe, that

you

you are at this preſent in my Soul! Ah what happineſs for me! But how is it poſſible, that a God of Infinite Majeſty, reverenced by the Cherubins, would come into ſo poor a place? I render unto you, O my Saviour, all poſſible Thanks, and pray the moſt bleſſed Virgin, and all the bleſſed Saints to ſupply my wants, and worthily to thank you for me. Suffer me, I beſeech you, that I may adore you, that I may kiſs your Sacred Head, that great wound which the lance made in your Side, and which give me entry into your Heart, exceſſively loving, as he is infinitely to be loved: that I may with reſpect touch with my lipps, thoſe hands, and thoſe feet, which thoſe murthering nails have pierced and faſtned to a Croſs. I adore your Divinity, Humanity, Soul, Body, Underſtanding, Will, all that you be, and all that is in you: I offer my ſelf unto you, I

give my ſelf unto you, I conſecrate my ſelf unto you; and ſeeing, that entering into my heart, by a prodigious Love you gave your ſelf intirely to me, agree it you pleaſe, that I preſent you unto your Eternal Father: he loves you with an infinite Love, nothing can be offered him more worthy, or more charming. Then, O Eternal Father, behold here your dear Son, within my breaſt, which I offer to your Divine Majeſty; I offer him unto you in acknowledgment of your infinite Greatneſs, and my nothing of worth, in giving Thanks for all the Favours which your Goodneſs hath ſhewn to Angels, and to Men, and to my ſelf in particular; in ſatisfaction of all the ſins which have ever been committed, and particularly for my own: to conclude I offer him, to obtain ſuch Gifts and Graces, as are neceſſary for us. *Specifie thoſe you want, and ſuch as you do deſire.*

10. A good Death being the moſt important buſineſs of all others, for to diſpoſe my ſelf thereunto, I ſhall conſerve the memory thereof, as much as poſſibly I can, ſaying every day, at leaſt once, *We muſt dye, Sentence is given, there is no appeal, 'tis a neceſſity inevitable.* I muſt then, moſt aſſuredly, moſt infallibly, and without doubt dye. But when? what Year? in what Seaſon? what Month? what Week? what Day? in what Hour? of what Death? in what Place? and which is of the greateſt conſequence, in what Eſtate? whether in the Grace of God, or in the Eſtate of Sin? whether Pure, or Impure? whether in the exerciſe of Penance, or beſpotted with Sin? Alas! how ſad are theſe thoughts! how full are they of fear! and put my Soul into ſtrange apprehenſions, being true, that thereupon depends all my Happineſs, or eternal Miſery! if my Death correſpond to my Life, which

which has been ſo miſerably ſinful what apprehenſions ought to poſſeſs me of dying in a wrerched Eſtate! which, ſweet *Jeſus* ſuffer not, but rather efface all my ſins, by the Merits of your Precious Blood. Give me if you pleaſe, efficacious Grace, a lively Faith, ſtedfaſt Hope, perfect Charity, and the Gift of Perſeverance, ſo ordering, that I quit not this life, otherwiſe than to die the Death of the Saints. To obtain this great and moſt important Happineſs, I will ſay every day devoutly this holy Prayer, which contains the moſt eminent Titles of our Bleſſed *Lady*, and which is graven in Golden Letters, in the Sacriſtie of her Chappel of *Loretto*, with the Confeſſion of a Plenary Indulgence, as often as I ſhall ſay it:

Ave Filia Dei Patris.
Ave Mater Dei Filii.
Ave Sponſa Spiritus ſancti.
Ave Templum totius Trinitatis.

In

In English.

Hail Daughter of God the Father.
Hail Mother of God the Son.
Hail Spouse of the holy Ghost.
Hail Temple of the whole Trinity.

O most holy Virgin! Mother of God! my most honoured Mistriss! grant if you please, that I put this day, and all the days of my Life, into your special Protection, my Soul, and Body, all that I am, and all that appertains unto me, that I commend unto your charitable Care, all my necessities, my Miseries, my Life, and my Death; and that by your prevalent Intercessions, my Thoughts, my Words, my Actions, and Works may always be ordered according to the Will of your dear Son, So be it. *Amen.*

A Prayer to the blessed Virgin, and to Saint Barbara, *to obtain the grace of not dying, until we have received absolution of our Offences, the holy Sacrament, and Extreme Unction.*

Intercessio, quæsumus Domine, Beatæ Mariæ, & Beatæ Barbaræ *Virginis & Martyris tuæ, ab omni adversitate nos protegat, ut per earum interventum gloriosissimum Sacro Sancti Corporis & Sanguinis Domini nostri* Jesu Christi *Sacramentum ante diem exitus nostri per veram pœnitentiam & puram Confessionem percipere mereamur. Per eundem Christum Dominum nostrum.* Amen.

Lord, we beseech thee that the powerful intercession of the blessed Virgin *Mary*, and St. *Barbara* Virgin, and Martyr, may defend us from all

adverſity, and that by their means we may obtain the Grace, before the day of our deaths, by holy Penance, and Confeſſion, worthily to receive the Bleſſed Sacrament, together with Extream Unction. So be it.

An Offering and Prayer, which all Christians should often make to God the Father, for obtaining the pardon of their sins; and a happy death.

I Do firmly believe, O my God, that all that is affrighting, terrible, and to be feared in Death, comes from nothing but sin: the Just look upon it as an object to be loved, and find in it excellent advantages: by its means; the Soul is no longer subject to the unhappy law of the flesh which so often combats Reason, and draws the Will into sin. She has met with the end of all those miseries which accompany this life, and she goes not from this unhappy prison of her Body, but to make a triumphant entrance into Heaven, there gloriously and eternally to Reign in the Company of

Angels: insomuch, that a happy death doth consist in the destruction of sin. Divine Word! it was the reason of your coming upon Earth, it was the Cause of your Incarnation: you did embrace the form and condition of a Man, to blot out our offences: you are the Lamb of God; you are he, that takes away the sins of the World; take away if you please, mine: to that purpose, drop down, one drop of your precious Blood into my Soul: and seeing by an Infinite Love, you have given your self unto me, you being the Well beloved of your Father, in whom he delights; condescend, that I offer you unto Him for all my Sins. Holy Father! I acknowledge, that I have committed a number innumerable of sins, for which my heart is pierced with grief; prostrate at your feet, I most humbly demand your pardon, and to obtain it I offer unto you my *Jesus* suffering

ing; look upon him torn with Whips, Red with his Blood, Crown'd with Thorns, nailed to an infamous Crofs. O what horrible torments! what a mafs of fufferings! Eternal Father, 'tis your dear Son which indures them, 'tis the Man of Sorrow, which fuffers fo extreamly for me: the leaft of his pains is more than fufficient to efface the Sins of a hundred thoufand millions of Worlds: make then, if you pleafe, that mine be eternally obliterated, that in the merit of that adorable, and precious Blood, I may find, the Victory of my Temptations, the fatisfaction of my Offences, the payment of all my Debts, the purity of a holy Life and in the end a bleffed Death, which will oblige me to blefs you, and eternally to praife you with the glorious Angels in Heaven. So be it. *Amen.*

FINIS

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